3:Will and Spinden E-5 (1905) 1906
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831 171 among the Arikara and Hidatsa. The men boasted their love exploits, and carried often about the village small bundles of sticks each representing a conquest, or one large stick with stripes indicating the number; this was also a Hidatsa custom.

585 When a man wished to marry, after obtaining the girl's and the father's consent, he led horses to the door of the father's house and tied them there. Then the father took the same number of his own horses and tied them to the young man's door. After this the girl cooked corn each day and carried it to the young man's house for a certain number of days. Then the young man went to the father's house and claimed his wife. The young people either built a new home or lived with one of their parents, in which case the father remained master of the house. On marrying an eldest sister, a man acquired the right 587 of marriage over all the other sisters. Catlin tells us that the girls usually married at from twelve to fourteen years of age.

858 601 606 551 Children were never disciplined and were always humored by their parents who seemed to be very fond of them. The father's brother and sister were called father and mother. The mother's sister was called mother and her brother uncle. Cousins called each other brother and sister. The mother-in-law was not permitted to address her son-in-law till he had come back with the scalp and gun of an enemy. Someone was usually paid to give the child his name, which was chosen by the parent.

776 RELIGION:—The religious ideas of the Mandans resemble in a number of respects both those of the Sioux and the Arikara. While there are a number of deities, there was one among them to whom special veneration was paid. This one, the creator of the earth and everything in it, and of men, was called the Lord of Life.[1] Next after him came the First Man to whom the Lord of Life gave great power and who acted as a sort of mediator for men. Catlin says he was the only person saved from the great deluge, and he played an important part in the Okeepa. He was worshipped and sacrifices were made to him. Next was an evil spirit who, though powerful, ranks far below the First Man. Fourth on the list was Rokanka–Tauihanka

[1] Maximilian: p. 419.

3: Will and Spinden E-5 (1905) 1906
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child), meaning bush, also *manaroxte*, forest. *Warade*, fire, gives *wararakce*, firebrand, and *warakapidihe*, flame.

Again from *po*, fish, comes the word for fin, *posi*, literally fish-feather. From the word *waci*, white men, comes the word for flour, *wacita*. *Mini*, water, also gives a number of derivatives among which are the words for flood, *minisukhedic*, and for bank, *miniwakaxta*. From *tohe*, blue comes *wiratohe*, green.

Compound nouns — There is no lack of compound nouns in the Mandan and their formation is the same as in English, the modifying word coming first.

From *ci*, foot, and *psih*, black, comes Blackfeet, *Cipsih*. *Poikinnih*, fish-hook, is a compound similar to the English one. Bird, *mandek*, with the word for young animals, *nixe*, gives egg, *mandenike*. The elm is called bow-wood, *manawaraerup*. For grandfather we get *tatecike*, old father.

The Mandan personal names, which always had a meaning, were often represented by very long compounds as were many of the society names.

Composite verbs:—The compounding of one verbal stem with another is not a very common feature in the Mandan but can be plainly noticed in a number of examples. There are probably other cases which cannot be distinguished among the long verbal forms, as the separate stems are not known. Besides this doubling of verb stems there is also an incorporation of nouns into the verb in order to complete the meaning.

Actual double stems occur in the following examples; I shall come and sit down, *wahunawaxkanakoc*, *huruc*, to come, and *kanake*, to sit; I decoy, *wattaxahhuruc*, litterally, I call to come; I fast, *nahnkawawarutenexoc*, literally, sit I eat not; Maximilian gives "to shoot at," as *ohxatakerehuc*, and translates it, "he has gone away wounded;" to sleep is *hanaruc*, to fall asleep, *wahanaeduksahuc*.

Examples of compounding with nouns are: to smoke, *manaczinduc*, tobacco to smoke; to scrape, *unkaheric*, fingers to rub; to swim, *miniputxuhuc*, water to push.

In the foregoing an attempt has been made to present a sketch of the grammatical construction of the Mandan language

4: Lowie E-5 (1910-1911) 1913
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MANDAN MEN'S SOCIETIES.

The Mandan System.

Both from Maximilian's account and the statements of my own informants it appears that the Mandan system of men's societies closely resembled that of the Hidatsa. In both cases there was a series of graded organizations, the membership, or rather ownership, of each of which was acquired by collective purchase. The method of buying membership was practically identical, and among the Mandan as well as among the Hidatsa the surrender of the purchasers' wives to the sellers formed a conspicuous feature. Owing to the collective manner of obtaining membership, practically all tribesmen belonged to some one of the societies. If a boy of a certain age did not yet belong to any organization, he was, according to Water-chief, derided as a "Finger-in-his-eye (istá wátke). After selling their last society the retired members, as among the Hidatsa, were known as "Stinking-ears" (nakóxe xu^{n}pɛ̀).

According to Black-chest and Wounded-face, the institution of "friendly" organizations described for the Hidatsa (p. 229) also occurs among the Mandan, but this is denied by Painted-up for both men's and women's organizations. Unfortunately this important point must remain undecided.

There can be no doubt that within the period known to my informants membership in a society was primarily, on the Hidatsa plan, a matter of purchase, not of age. Because, for example, the group that normally would have purchased the Kit-Fox and Little Dog societies failed to buy either from his own class, Black-chest at 62 considers himself a member of these organizations, which he joined at 20 and 25 respectively.

Owing to the very small number of Mandan who survived the epidemic of 1837 and the intimate relations of the survivors with the Hidatsa, the accounts of my Mandan informants may be largely colored by Hidatsa influences, so that Maximilian's data are all the more valuable and will be summarized in the following sections. Of the societies enumerated by my Mandan informants but not given by Maximilian, the Kit-Fox and the Little Dog organizations may be assumed to have been adopted from the Hidatsa in recent times, for both occur in Maximilian's Hidatsa list. In preparing the following comparative table I assume, for reasons already set forth (p. 235), that in Maximilian's day there were distinct Dog and Half-

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

mother-in-law never speaks to her son-in-law; but if he comes home, and brings her the scalp of a slain enemy, and his gun, she is at liberty, from that moment, to converse with him. This custom is found among the Manitaries, who have, doubtless, borrowed it from the Mandans, but not among the Crows and Arikkaras. Among the Chippeways, and the Algonquins in general, the name must not be changed; and persons with the same name must not marry, but consider each other as brothers and sisters. Among all the North American Indian nations there are men dressed and treated like women, called, by the Canadians, Bardaches, of whom Mc Kenzie, Tanner, Langsdorff, and others, have spoken; but there was only one such among the Mandans, and two or three among the Manitaries.

Volney, and some other writers, have spoken rather too unfavourably of the moral character of the aborigines of North America, and their domestic habits. According to them, distrust and hostile feeling prevail among them, for which reason they never leave their huts unarmed; but I can bear witness that they are frequently seen in their villages, as well as in the environs, without arms, and that it is only at greater distances, and when they appear in state, that they carry their weapons in their hands. I have never observed any disputes among them, but, on the contrary, much more unity and tranquillity than in civilized Europe. It has often been asserted that the Indians are inferior in intellectual capacity to the Whites; but this has been now sufficiently refuted; and Harlan is not wrong in saying that, among the races of men, of which Blumenbach reckons five, the American should be ranked immediately after the Caucasian. If man, in all his varieties, has not received from the Creator equally perfect faculties, I am, at least, convinced that, in this respect, the Americans are not inferior to the Whites. Many of the Mandans manifest a great thirst for knowledge, and much desire to hear something of objects of a higher order; and if they were not so much attached to the prejudices inherited from their ancestors, many of them might be very easily instructed. The bad examples which they so often observe in the white men, who roam about their country in quest of gain, are not calculated to inspire them with much respect for our race, or to improve their morality. And if they have not been found inclined to the Christian religion, this is, certainly, in some measure, the consequence of the bad conduct of the Whites, who call themselves Christians, and are often worse, and more immoral, than the most uncivilized of the Indians. Many American and foreign works have taken notice of the striking good sense and wit, the correct judgment of the Indians, in all the occurrences of daily life, and it would be mere repetition here to quote examples. One is often at a loss to answer their questions, founded on correct and natural judgment. The inactive mode of life natural to the Indians, which disdains all laborious exertion, is a great obstacle to their adopting a different system. But they are not deficient in talent for drawing, music, &c., and this is quite manifest at first sight. Several Mandans not only took much pleasure in drawing, but had a decided talent for it. The hieroglyphics are well known, which the Indians employ

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formed this last office, unties the animal and leads it away. If a Mandan or Manitari falls in battle, and the news of his death reaches the family, who are unable to recover the body, a buffalo skin is rolled up and carried to the village. All those who desire to lament the deceased assemble, and many articles of value are distributed among them. The mourners cut off their hair, wound themselves with knives, and make loud lamentations. Joints of the fingers are not cut off here, as among the Blackfeet, as a token of mourning, but as signs of penance and offering to the lord of life and the first man.

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The English and French find the pronunciation of the Mandan language extremely difficult; while to a German, or a Dutchman, it is considerably easier, because it contains very many gutturals, like *ach*, *och*, *sch*, in German. The nasal sounds, on the contrary, are few, but they frequently speak in a very indistinct way, having the mouth scarcely opened. The vowels are often softened, and much depends on the way in which the accent falls. The vowels *a* and *u* are often only half pronounced, but occur very frequently. I collected many words, as specimens of the language, and wrote down phrases, and made an attempt to compile a grammar of the Mandan language, but the completion of it was, unfortunately, hindered by unfavourable circumstances. Several old persons assured me that they perfectly remembered that, in their youth, many resemblances between the Mandan and Manitari languages did not then exist, which have since gradually crept in; the two languages being then quite different, which, indeed, they are still, in the main. As nations and allies, however, they have reciprocally adopted many words and expressions, and hence there is a better understanding among them now than heretofore, and their intercourse is greatly facilitated. Time will, undoubtedly, produce a still closer approximation. It is a remarkable fact, and proves how easily the separation of single tribes, and even villages, of one and the same nation, leads to changes in the language, and transitions into other dialects. An example of this kind was presented in the two Mandan villages, where many diversities of language had already taken place. I collected several specimens of this kind, and, to me, it was highly interesting. The Mandans are more apt in learning foreign languages than many other nations. Thus, the majority of them speak the Manitari language, whereas but few of the latter understand the Mandan language. Most of the American nations, at least, those on the Missouri, are said to have no maledictory words or terms of abuse; the Mandans have nothing of the kind but the expression—"bad people." The article is wanting in the Mandan language, and there is no distinction of gender, except in addressing a man or a woman. For my observations on the Mandan language, I am chiefly indebted to the kindness and patience of Mr. Kipp, who had lived eleven years among that people, had married an Indian wife, and had attained a perfect knowledge of the language. The Mandan names always have a signification, and are often equivalent to whole sentences: all surrounding objects are made use of in giving

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names. I subjoin a few singular specimens: "The bear which is a spirit;" "The bull which is a spirit;" "I hear somebody coming;" "There are seven of them married to old women," &c.

In conclusion I would say that some have affirmed that they have found, in North America, Indians who spoke the Gaelic language; this has been said of the Mandans; but it has long been ascertained that this notion is unfounded, as well as the assertion that the Mandans had a fairer complexion than the other Indians.

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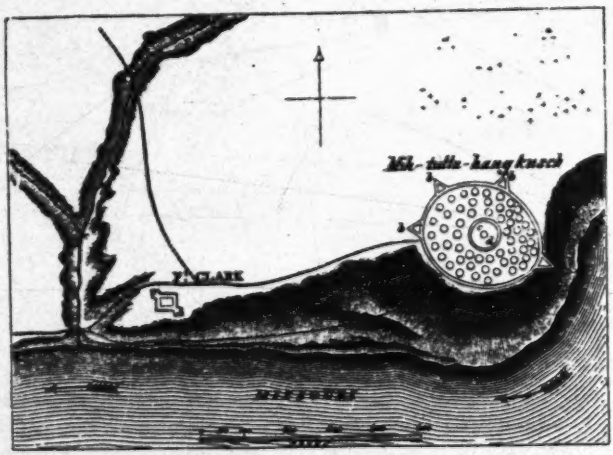

a Scaffolds for the dead, and poles with offerings. Vignette XIV., p. 381. Plate XXV. and p. 389.
b The Mandan village—Mih-tutta-hang-kusch.
c The open space in the centre of the village.
d The ark of the first man, p. 343.
e The streams in which the dishes are washed.